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The Whirling to Uncover Your Enneashadow

One of the main aims of the Sufi is to purify the Self to become the “Insan Kamil” - the Perfect or Whole Human Being, beyond being human and the aim of this work is

to dissolve the constructs of the personality, which are an illusion of separation, and reconnect with the depths of the spiritual soul; to reach this state.

By combining knowledge of the ancient wisdom of the Sufis with work on the Enneagram map, I find it is possible to discover and bring to light our hidden shadow and personality traits which are longing to be embraced.

I first experimented with this way of working with the Enneagram, last year while teaching the Enneagram model in Dubai and recently explained it and applied it during the IEA 2020 conference in Egypt. It’s an approach that might help us to connect with, and learn more about, our shadows, our dark sides. My Sufi teacher always referred to the aphorism attributed to the statistician George Box, “All models are wrong, only some are useful”, and I hope this approach will be one of those.

Samar Al Gamal



I am from the school of thought that believes that Enneagram psychological work is inseparable from spiritual development and bypassing one in favor of the other will feed a monster, ready to overtake our entire lives at any moment.

The process consists of engaging the cognitive, then the physical and the energetic, inspired by Ken Wilber’s four quadrant integral model and Nlp and combining these teachings with the Enneagram mat¹ [large Enneagram symbol] and finally, linking those on a spiritual level through the Sufi Lataifs to truly transform the soul. It is a journey of Being, both an outer and inner journey, to touch the essence, al Zahir (outward) and al Batin (inward).

What is Shadow?

Basically, a shadow is an absence of light. If light cannot get through an object, the surface on the other side of that object has less light reaching it and is dark. So, shadow is a result of an obstruction or blockage, and the more opaque the object the darker the shadow. Transparent material lets light through, other ...CONTINUED ON PAGE 13

The Fourth Way

Excerpted from the Annual Retreat of the Perennial Foundation 5-6 July 2019

The first thing to understand is the meaning of “fourth”. And to do that, we need to know that, according to Gurdjieff, each of us has three centers or functions: We think, we feel, and we move; we each have a head, a heart, and a hand; an intellectual, an emotional, and a bodily aspect; or yet again, to use his anatomical language, three brains: one in the forehead, one in the solar plexus, and one at the base of the spine. But in most of us these functions or centers are not balanced. The majority of men and women are dominated by their bodies, by instincts and physical habits. These are what Gurdjieff calls Men No. 1. The next largest group are those for whom feelings are dominant. These are Men No. 2. Finally, Men No. 3 are those in whom thinking predominates.

This division, I should add, is not as clear cut as it might seem at first glance. A given person may be very intelligent and keenly interested in ideas, but when his behavior is carefully

James S. Cutsinger



observed, he may turn out to be dominated by material and physical considerations, being insensitive to the emotional side of his own nature as well as to the feelings of others and drawing conclusions of a strictly planimetric kind, based upon premises supplied by empirical and tangible data alone.

Corresponding to these three functions and three types of people, Gurdjieff goes on to claim that there are, traditionally, three common forms of spiritual work, three time-tested ways leading to transformation: the way of the *faqir* for Men No. 1, whose development depends on capitalizing on the powers of the body; the way of the *monk* for Men No. 2, whose most productive effort is with their emotions; and the way of the *yogi* for men No. 3, who can make the most progress by exploiting their minds. I realize that, as *fuqara* and *faqirat*, you may balk at this classification, and as *Maryami* in particular you may well assume that your strength is intellectual and that ...CONTINUED ON PAGE 16

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In this time of uncertainty with Covid 19 hanging as a viral (or virtual) sword of Damocles over our heads, our attention gravitates toward serious matters. Cicero thought that having virtue is sufficient to living a happy life. The famous example he used to illustrate was the story of Damocles who remarked to king Dionysius how fortunate and delightful his life must be, what with all the perks and powers of being the king... Dionysius had a good sense of humor and offered Damocles to sit and act on his throne for a day to really get a taste what it feels like to be a powerful and magnificent king. Damocles agreed with delight and sat down on the king's throne to enjoy the pomp, power and luxury, then quickly noticed the huge sword hanging directly over his head suspended only by one horse hair... ooops!

This dose of reality put a quick end to enjoying that position and he begged the king to let him off the throne... King Dionysius, of course, had committed offenses and cruelties, on his rise to the throne, making lots of enemies. They always waited in the shadows to get even and try to dethrone him.

Modern life with technological advances, luxuries and insurance policies have lulled us into a higher sense of security (historically speaking). Like Damocles, our expectations, each according to our type's propensity of course, will urge us to adopt a mix of countermeasures. In relatively peaceful times while surrounded by fairly stable living conditions, we have few opportunities to see the primitive sides of human nature that remain largely dormant when not triggered. Now we see how the less evolved side of our nature plays out on the society/government level and on the level of each individual. This may be a good verification test of ours/others enneagram type as we look around us and notice how our family and friends respond.

As we enter a time of self-quarantine it's a good opportunity to reconnect to what really matters, so much of this issue is dedicated more to the larger purpose of life and a little less to practical applications. Surely everyone is already swamped with countless practical tips and warnings of this, that or other and we can choose what our wisdom dictates. Meanwhile, to some of the things that remain unaffected by the today's currents...

In this Issue:

Samar Al Gamal examines "The Whirling to Uncover Your Enneashadow" and how it applies to purify the Self and come closer to becoming a Whole Human Being. She is a student of the ancient wisdom of the Sufis that predates the 6th century CE and is rooted in the crepuscular perennial wisdom of humanity that is at the roots of

From the Editor

all great religions and philosophies. Wisdom that has been *re-discovered* time and time again in various forms by sages who tapped into the same deep levels of consciousness. In other words, people who were able to render the obtuseness of their personality making it more transparent so that it no longer blocks the light. As the saying goes, a good level of health and integration is in part defined by how lightly we wear our personalities.

Part of the process of *lightening up* our personality is recognizing the ways it impacts our thinking feeling and actions. We can't change or work on what we are not aware of and that's why most of us use the enneagram in the first place, and to use it well is to explore how best to employ all three centers.

James S. Cutsinger has been a student and teacher of "The Fourth Way" for a very long time until his death on February 19, 2020. An author, professor of religious studies at the University of South Carolina he focused on comparative religion, the school of perennial philosophy as seen by the modern Traditionalist School, Eastern Christian spirituality, the mystical tradition of the Orthodox Church and of course Gurdjieff; seen by some as the grand-father of the enneagram.

This excerpt comes from the Annual Retreat of the Perennial Foundation 5-6 July 2019 with the title of *Three Lines of Spiritual Work: Perennialism, Orthodox Christianity, The Fourth Way* and we kept it in the same tone and language of the transcript, so there will be references such as: "we spoke of such and such yesterday" or "we will address this subject tomorrow" etc. If some day you will come across the original and expanded transcript of his work, these references will make more sense.

Meanwhile, the references to the *Fourth Way* in the *EM* have been numerous and not always as clear or in a context that revealed the essence in a practical way and understandable by today's terms. This essay, we hope, will add more light and a little heat as well to this subject.

Michael Damian is very good at adding light to problematic areas of life such as "Longing, Relativism, Shadow, Gamble Everything for Love & Integrate the Sacred and Mundane." Every endeavor that we thought was common sense but when encountered, surprisingly, turned into a stumbling block with unexpected complications. We ponder about the right way to relate to each other, what is too much, what is too little and how to do it...? We wonder about when to apply what we thought was a rule and what to do about the

exceptions... Do we accept and embrace our shadow and dark negative feelings or what?... Is life and the world OK as it is, or starving for our best-intentioned solutions?... What about and how often do we turn the other cheek...? How far or deep dare we go in love...? Where is the line separating the sacred and the mundane, or is there a line?...And finally do we listen to and obey strong spiritual urges when they pop up -- or only when they matter?

Thomas Garrett Isham ponders "On Essence and its Ambiguities" as it's one of those subjects about a concept that is *employed frequently but defined loosely*. In this issue we attempt to consider several perspectives along parallel lines about the spiritual context in which each, including the enneagram, can be taken. Most of us who for example grew up in a variance of Christian culture, may have rebelled as in – no one is a prophet in one's own country – and turned to other traditions for answers. Often with *seekers after truth* this happens early in life, before being mature enough to discern very well. Say that, as it was for me, in many cases it was at the level of catechism I may have flown the coop of Christianity and straight into teachings of other systems not looking back til late in life. . Finally, we look back and discover similarities between our adopted system and the one abandoned in early youth. We should not underestimate the depth of our roots and give a second look to our ancestrally imbued values. After all, all spokes are meant to connect the wheel to the axle, eventually.

Tom Condon on "Three Kinds of Confusion: *Feeling, Action and Thinking*" is not exactly about the three centers, but more ways in which the "functions" are expressed in each of the centers. We could say it's about how problematic each of these functions is for each center. Apparently Twos, Threes and Fours are confused about seeming vs. being; Fives, Sixes and Sevens are aware who they are and how they feel, but confused about action as they suppress their instincts; whereas Eights, Nines and Ones have no problem with action as they are body sensors, but it's correct mental conceptions that cloud their thinking, while feeling overlooked in the feeling department.

Tom has useful tips how each group can overcome their "core" issues and effectively and appropriately implement positive changes.

Santikaro Bhikkhu is a monk in the Theravada tradition and has a deep "Buddhist Appreciation of Oral Tradition." He explores important parallels between fundamental concepts in the enneagram and similar concepts in Buddhism. For example, the agreement about the nature and variety of sufferings identified in

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703 Randolph Ave
Pocatello ID 83201

Phone: 208-242-3308

Email: em@guna.us

Editor and Publisher Jack Labanauskas

Staff Writer Susan Rhodes

Assistant Editor Sue Ann McKean

Consulting Editor Andrea Isaacs

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For subscription and advertising rates see back cover.

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each system, and the necessity of healing it at the level of essence or no-self. Mindfulness is at the center of both systems, as is the distinction between the areas of Body & Gut, of Feeling & Heart and of Mind & Head and how they interact. Buddhism of course has a 2.5 thousand years of intensive experience under its belt and has refined techniques and practices over many generations and in practically all cultures on earth. Whereas the enneagram looks at modern language of psychology for explaining personality features, the Buddhists use spiritual terminology (Pali or Sanskrit mostly) to describe their concepts to practitioners coming from hundreds of languages and cultures... It is for good reason that Buddhism is in the top three or so worldwide religions that have a special affinity to modern science and are at the same time accessible to any culture.

Michelle Joy has the type 8 under scrutiny in the department of "The Enneagram in Couples Relationship" and gives some good advice on how the outspoken and direct Eights can soften their approach in matters of the heart while dealing with the sensitivities of intimidated partners. Sometimes it's honey and not vinegar that catches more bees... although, if it's a matter of cleaning or spot removing, vinegar is the better choice. Of course, at home with the intimate partner it is connection that should trump practicality that a self-respecting Eight can save for the smooth functioning of the workplace where the Eight's competence is more appropriate... And welcome. •



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Dr. Michael Damian is a practicing depth psychologist (mainly Jungian), spiritual teacher, and author of *The Art of Freedom: A Guide to Awakening* (a spiritual autobiography and guide to the inner life). Michael experienced a powerful awakening in 2006, similar to that of his teacher Eckhart Tolle, with intense inner silence and knowing.

Today Michael helps people around the world live from conscious presence and find true healing, love and empowerment in all aspects of life. He is a natural-born healer, empathic intuitive and ally for the arising of your authentic self. Working together, you will encounter a clear voice of integrated, practical wisdom and feel deeply seen on all levels.

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